

THE *1505. aa. 6.*  
FOUNDATION  
OF CHRISTIAN RELIGION, *5*  
GATHERED INTO SIXE  
PRINCIPLES. *Perkins 11*

And it is to be learned of *k*  
ignorant people, that they may be  
fit to heare Sermons with profit,  
and to receive the Lords Supper  
with comfort.

PSAL. 119. vers. 120.

*The Entrance into thy word, sheweth light, and giveth  
understanding to the simple.*



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# To all ignorant people that desire to be instructed.



*Oore people, your manner is to sooshe vp your selues, as though you were in a most happy estate: but if the matter come to iust triall, it will fall out farre otherwise. For yee leade your liues in great ignorance, as may appeare by these common opinions which follow.*

1. That faith is a mans good meaning and his seruing of God.

2. That God is serued by the rehearsing of the tenne Commandements, the Lords prayer, and the Creede.

3. That yee haue beleueed in Christ euer since you could remember.

4. That it is pitie that he should liue which doth any whit doubt of his saluation.

5. That none can tell whether he shall be saued or no certainly: but that all men must be of a good beliefe.

6. That howsoener a man liue, yet if he call vpon God on his death-bedde, and say, *Lord haue mercy on mee*, and so

*The Epistle.*

goe away like a lambe , he is certainly saved.

7 That if any be strangely visited , he is either taken with a planet , or bewitched.

8 That a man may lawfully sweare when he speaketh nothing but the truth : and sweares by nothing , but that which is good , as by his faith and troth.

9 That a Preacher is a good man no longer then he is in the pulpit, *They thinke all like themselves.*

10 That a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God, then to please our neighbour.

12 That yee can keepe the commandements as well as God will giue you leaue.

13 That it is safest to doe in religion as most doe.

14 That merry ballads and bookes, as *Skoggin, Benis of South-hampton, &c.* are good to dride away the time, and to remooue heart-qualmes.

15 That yee serue God with all your hearts : and that you would be sorry else.

16 That



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**16** That a man need not heare so many sermons, except he could follow them better.

**17** That a man which commeth at no Sermons, may as well belecue, as hee which heares all the Sermons in the world.

**18** That ye know all the Preacher can tell you. For he can say nothing, but that euery man is a sinner, that wee must loue our neighbours as our selues, that euery man must be saued by Christ : and all this ye can tell as well as he.

**19** That it was a good world, when the old religion was, because all things were cheape.

**20** That drinking and bezeling in the alehouse or tauerne is good fellowship, and shewes a good kind nature, and main-  
taines neighbourhood.

**21** That a man may sweare by the Masse, because it is nothing now : and byr Lady, because she is gone out of the countrey.

**22** That euery man must bee for himselfe, and God for vs all.

**23** That a man may make of his owne whatsoeuer he can.

**24** That if a man remember to say

*The Epistle.*

his prayers in the morning ( though hee neuer vnderstand them) he hath blessed himselfe for all the day following.

25. That a man prayeth when he saith the ten Commandements.

26. That a man eates his Maker in the Sacrament.

27. That if a man be no adulterer, no theefe, no murtherer, and doe no man harme, he is a right honest man.

28. That a man neede not haue any knowledge of religion, because he is not book-learned.

29. That one may haue a good meaning, when hee saith and doth that which is euill.

30. That a man may goe to wizzards called wise-men, for counsell: because God hath prouided a salue for euery sore.

31. That yee are to be excused in all your doings, because the best men are sinners.

32. That yee haue so strong a faith in Christ, that no euill company can hurt you.

*These and such like sayings, what argue they but your grosse ignorance? Now where*

## The Epistle.

ignorance reigneth, there reignes sinne; and where sin reignes, there the diuell rules; and where he rules, men are in a damnable case.

Ye will reply unto me thus: That ye are not so bad as I would make you. If need be, you can say the Creed, the Lords Prayer, and the ten Commandements: and therefore ye will be of Gods beliefe, say all men what they will; and you desie the diuell from your hearts.

I answer againe, That it is not sufficient to say all these without booke, vnlesse ye can vnderstand the meaning of the words, and be able to make a right vse of the Commandements, of the Creed, of the Lords Prayer, by applying them inwardly to your hearts and consciences, and outwardly to your liues and conuersation. This is the very point in which ye faile.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfeined faith and sound repentance, here haue I set downe the principall points of Christian Religion in sixe plaine and easie Rules, euen such as the simplest may easily learne; and herunto is adioyned an exposition of them, word by word. If yee doe want other good directions, then vse this my labour for your good instruction. In reading of it, first learne the sixe Principles; and when you haue them without

booke.

## The Epistle.

booke, and the meaning of them withall, then  
learne the exposition also: which beeing well  
conceined, and in some measure felt in the  
heart, yee shall bee able to profit by Sermons,  
whereas now ye cannot: and the ordinary parts  
of the Catechisme, namely, the ten Comman-  
dements, the Creede, the Lords prayer, and  
the institution of the two Sacraments, shall  
be more easily understood.

Thine in Christ Iesus,

William Perkins.



# The Foundation of Christian Religion

gathered into fixe  
Principles.

## The first Principle.

### Question.

**W**Hat doest thou belecue concerning God.

A. There is one God, Creator and gouernour of all things, distinguished into the Father, the Son, and the holy Ghost.

*Prooves out of the Word of God.*

1. There is a God.

*For the inuifible things of him, that is, his Rom. 1. 10. eternall power and Godhead, are seene by the creation of the world, being considered in his works, to the intent that they should be without excuse.*

*Neuerthelesse, he left not himselfe without Act. 14. 17. witness, in that he did good, and gaue vs raine from heauen, and fruitfull seasons, filling our hearts with food and gladnesse.*

2. There is one God.

*Concerning therefore meates sacrificed to 1 Cor. 8. 4. idols*

idols, we know that an idoll is nothing in the world: and that there is none other God but one.

3. He is Creator of all things.

Gen. I. 1.

In the beginning God created the heauens and the earth.

Heb. II. 3.

Through faith we understand, that the world was ordained by the Word of God: so that the things which we see, are not made of things which did appeare.

4. He is gouernour of all things.

Pro. 15. 3.

The eyes of the Lord in enery place behold the euill and the good.

Mat. 10. 30.

Yea, and all the haire of our heads are numbred.

5. Distinguished into the Father,  
the Sonne, and the holy  
Ghost.

Mat. 3. 16.

And Iesus when hee was baptized, came straight out of the water: and loe, the heauens were opened unto him, and Iohn saw the Spirit of God descending like a Dove, and lighting upon him.

Verse 17.

And loe, a voice came from heauen, saying, This is my wellbeloued Sonne, in whom I am well pleased.

I Ioh. 5. 7.

For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one.

The

*The second Principle.*

**Q.** What doest thou belecue concerning man, and concerning thine owne selfe?

**A.** All men are wholly corrupted with sinne through *Adams* fall, and so are become slaues of *Satan*, and guiltie of eternall damnation.

1. All men are corrupted with sinne.

*As it is written, There is none righteous, Rom. 3. 10. no not one.*

2. They are wholly corrupted.

*Now the very God of peace sanctifie you 1 Thel. 5. 23 throughout, and I pray God that your whole spirit, and soule, and body, may bee kept blamelesse unto the coming of our Lord Iesus Christ.*

*This I say therefore and testifie in the Eph. 4. 17. Lord, that yee henceforth walke not as other Gentiles walke in vanitie of their minds.*

*Having their cogitations darkened, and Verse 18. being strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts.*

*When the Lord saw that the wickednesse Gen. 6. 5. of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually.*

## 3. Through Adams fall.

*Wherefore as by one man sinne entred into the world, and death by sinne, and so death went ouer all men, for so much as all men haue sinned.*

Rom. 5. 12.

## 4. And so are become slaues of Satan.

Eph. 2. 1.

*Wherein times past ye walked according to the course of the world, and after the Prince that ruleth in the ayre, euen the spirit that now worketh in the children of disobedience.*

Heb. 2. 14.

*For as much then as the children were partaker of flesh and blood, he also himselfe likewise tooke part with them, that he might destroy through death, him that had the power of death, that is the diuell.*

2 Cor. 4. 4.

*In whom the god of this world hath blinded the minds, that is, of Infidels, that the light of the glorious Gospel of Christ, which is the image of God should not shine vnto them.*

## 5. And guilty of eternall damnation.

Gal. 3. 10.

*For as many as are of the workes of the Law, are vnder the curse: for it is written, Cursed is euery man that continueth not in all things, which are written in the booke of the Law, to doe them. Likewise then as by*



the offence of one, the fault came on all men to Rom. 5. 18.  
condemnation: so by the iustifying of one, the  
benefit abounded toward all men to the iustifi-  
cation of life.

*The third Principle.*

**Q.** What meanes is there for thee to  
escape this damnable estate.

**A.** Iesus Christ the eternall Sonne of  
God, being made man, by his death vpon  
the Crosse, and by his righteousnesse, hath  
perfectly alone by himselfe, accomplished  
all things that are needfull for the saluati-  
on of man.

**1.** Iesus Christ the eternall  
Sonne of God.

*And the Word was made flesh, and dwelt Ioh. 1. 14.  
among vs, and we saw the glory thereof, as  
the glory of the onely begotten (Sonne) of the  
Father, full of grace and truth.*

**2.** Being made man.

*For he in no sort tooke the Angels, but see Heb. 2. 16.  
tooke the seede of Abraham.*

**3.** By his death vpon the Crosse.

*But he was wounded for our transgressions, Esa. 53. 5.  
he was broken for our iniquities: the chastise-  
ment of our peace was vpon him, and with his  
stripes we are healed.*

**4.** And by his righteousnesse.

*For as by one mans disobedience many Rom. 5. 19.*

*were made sinners, so by the obedience of one shall many bee made righteous.*

2 Cor. 5. 21. *For he hath made him to bee sinne for vs which knew no sinne, that we should be made the righteousness of God in him.*

5. Hath perfectly.

Heb. 7. 25. *Wherefore hee is able also perfectly to saue them that come vnto God by him, seeing he euer liueth to make intercession for them.*

6. Alone by himselfe.

Act. 4. 12. *Neither is there saluation in any other: fo among men there is giuen none other name vnder heauen, whereby we must be saved.*

7. Accomplished all things needfull for the saluation of man-kinde.

1 Ioh. 2. 2. *And he is the reconciliation for our sinnes: and not for ours onely, but also for the sinnes: of the whole world.*

*The fourth Principle.*

Q. But how must thou be made partaker of Christ and his benefits?

A. A man of a contrite and humble spirit, by faith alone apprehending and applying Christ with all his merits vnto himselfe, is iustified before God, and sanctified.

1. A man of a contrite and humble spirit.

For thus saith hee that is high and excellent, He that inhabiteth the eternitie, whose name is the Holy one; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to reuiue the spirit of the humble, and to giue life to them that are of a contrite heart. Esa. 57. 15.

The sacrifices of God, are a contrite spirit, Psal. 51. 17.  
a contrite and abroken heart, O God, thou wilt not despise.

2. By faith alone.

As soone as Iesus heard that word spoken, hee said vnto the ruler of the Synagogue, Mark. 5. 36.  
Be not afraid, onely beleene.

So Moses made a serpent of brasse, and set it up for a signe, and when a serpent had bit-  
zen a man, then hee looked to the serpent of brasse, and liued. Num. 21. 9.

And as Moses lift up the Serpent in the wilderness, so must the Sonne of man be lifted up. Ioh. 3. 14.

That whosoener beleeneth in him should not perish, but haue eternall life. Verse 15.

3. Apprehending and applying Christ  
with all his merits vnto  
himselſe.

But as many as receiued him, to them he Ioh. 1. 12.

Ioh. 6. 35.

gaue power to be the sons of God, to them that beleene in his name. And Iesus said vnto them, I am the bread of life, he that commeth to me shall not hunger, and hee that beleeneth in mee shall not thirst.

## 4. Is iustified before God.

Rom. 4. 3.

For what saith the Scripture? Abraham beleened God, and it was counted to him for righteousness.

Verse 6.

Enen as Dauid declareth the blessednesse of the man, vnto whom God imputeth righteousness without workes, saying:

Verse 7.

Blessed are they whose iniquities are forgiven, and whose sinnes are covered.

## 5. And sanctified.

Act. 15. 9.

And hee put no difference betweene vs and them, after that by faith he had purified their hearts.

I Cor. I. 30.

But ye are of him in Christ Iesus, who of God is made vnto vs wisdom, and righteousness, and sanctification, and redemption.

## The fifth Principle.

**Q.** What are the ordinary or vsuall meanes for obtaining of faith?

**A.** Faith commeth onely by the preaching of the Word, and increaseth daily by it: as also by the administration of the Sacraments and Prayer.

Faith

1. Faith commeth onely by the preaching of the Word, and increaseth daily by it.

*But how shall they call on him, in whom they haue not beleeneed? how shall they beleene in him, of whom they haue not heard, and how shall they heare without a Preacher?* Rom. 10. 14

*Where there is no vision, the people decay, but he that keepeth the Law, is blessed.* Pro. 29. 18.

*My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the law of thy God, I will also forget thy children.* Hos. 4. 6.

2. As also by the administration of the Sacraments.

*After he receined the signe of circumcision, as the seale of the righteousness of faith, which he had when he was uncircumcised, that hee should be the Father of all them that beleene, not being circumcised; that righteousness might be imputed to them also.* Rom. 4. 11.

*Moreouer, brethren, I would not that yee should be ignorant, that all our fathers were vnder the cloude, and all passed through the sea, &c.* 1 Cor. 10. 1.

3. And Prayer.

*For whosoener shall call vpon the name* Rom. 10. 13.

*Sixe Principles  
of the Lord shall be saued.*

*The sixt Principle.*

**Q.** What is the estate of all men after death?

**A.** All men shall rise againe with their owne bodies, to the last iudgement; which being ended, the godly shall possesse the kingdome of heauen: but vnbelieuers and reprobates shall be in hell tormented with the diuell and his angels for euer.

**1.** All men shall rise againe with their owne bodies.

**1 Ioh. 5. 28.** *Maruell not at this: for the houre shall come, in the which all that are in the graue shall heare his voice,*

**Verse 29.** *And they shall come forth that haue done good, vnto the resurrection of life; but they that haue done euill, vnto the resurrection of condemnation.*

**2.** To the last Iudgement.

**Eccl. 12. 14.** *For God will bring euery worke vnto iudgement with euery secret thing, whether it be good or euill.*

**Mat. 12. 36.** *But I say vnto you, that of euery idle word, that men speake, they shall giue an account thereof at the day of iudgement.*

**3.** Which being ended, the godly, &c.  
*And deliuered iust Lot, vexed with the*

**2 Pet. 2. 7.**

uncleane conversation of the wicked.

And the Lord said vnto him, Goe thorow Ezek. 9. 4.  
the midst of the City, euen thorow the midst  
of Ierusalem, and set a marke vpon the fore-  
heads of them that mourne, and cry out for  
all the abominations that bee done in the  
midst thereof.

4. Shall possesse the King-  
dome of God.

Then shall the King say to them on his Mat. 25. 31.  
right hand, Come yee blessed of my Father,  
inherite yee the kingdome prepared for you  
from the beginning of the world.

5. But vnbeleeuers and reprobates shall  
be in hell, tormented with the  
diuell and his angels.

Then shall hee say vnto them on the left Verse 41.  
hand, Depart from mee yee cursed, into euer-  
lasting fire, which is prepared for the diuell  
and his angels.

The Scriptures for the prooffe were on-  
ly quoted by the author, to mooue thee  
to search them: the words themselues I  
haue expressed at the earnest request of  
many, that thou maiest more easly learne  
them: If yet thou wilt be ignorant, thy ma-  
lice is euident; if thou gaineest knowledge,  
gine God the glory in doing his will.

Thine, T. S.



# THE EXPOSITION OF The Principles.

*The first Principle expounded.*

Question.

**W**Hat is God?

Ioh. 4. 24.

A. God is a (a) *Spirit*, or a spirituall substance, most wise, most holy, eternall, infinite.

Q. How doe you perswade your selfe that there is such a God?

A. Besides the testimony of the Scripture, plaine reason will shew it.

Q. What is one reason?

Rom. I. 20.

Acts 24. 17.

A. When I consider (b) the wonderful frame of the world, me thinkes, such silly creatures that bee in it, could neuer make it; neither could it make it selfe; and therefore besides al these, the maker of it must needs be God. Euen as when a man comes into a strange countrey, and sees faire and sumptuous buildings, and yet findes no liuing creatures there besides birds and beasts, he will not imagine that either birds or beasts reared those buildings, but he presently conceiues, that some men either are, or haue bin there.

Q. What



Q. What other reasons haue you?

A. (c) A man that commits any sinne, <sup>c Rom. 2. 15</sup> as murther, fornication, adultery, blasphemie, &c. albeit he doth so concale the <sup>Gen. 3. 8,</sup> matter, that no man liuing know of it, yet <sup>9, 10. and 42. 41.</sup> oftentimes he hath a griping in his conscience, and feeles the very flashing of hell fire; which is a strong reason to shew that there is a God, before whose iudgement seate hee must answer for his fact.

Q. How many Gods are there?

A. No (d) more but one.

<sup>d 1 Cor. 8. 6.</sup>

Q. How doe you conceiue this one God in your mind?

A. Not (e) by framing any image of <sup>e Deut. 4. 16</sup> him in my minde (as ignorant folkes do, <sup>Amos 4. 13.</sup> that thinke him to bee an old man sitting in heauen) but I conceiue him by his properties and workes.

Q. What be his chiefe properties?

A. First, he is (f) *most wise*, vnderstanding all things aright, and knowing the reason of them. <sup>f Iob. 12. 3.</sup> Secôdly, he is (g) *most holy*, <sup>g Esa. 6. 3.</sup> which appeareth in that he is *most iust*, <sup>Exo. 20. 56.</sup> and *mercifull* vnto his creatures. Thirdly, hee is (h) *eternall*, without either begin- <sup>h Esa. 41. 4.</sup> ning, or end of dayes. Lastly, he is *infinite*, <sup>i Psa. 139. all</sup> both because he is present in all places,

and because he is of power sufficient to doe whatsoeuer he (*k*) will.

*Job 9.4.* Q. What be the workes of God?  
*Deu. 10.17.*

*Ier. 10.12.* A. (*l*) The creation of the world, and  
*Psal. 33.9.* of euery thing therin, and the preseruati-  
 on of them being created, by his *speciall*  
*providence.*

Q. How doe you know that God go-  
 uerneth euery particular thing in the  
 world by his *speciall providence*?

*Mat. 10.30.* A. To omit the (*m*) Scriptures, I see it  
*Pro. 16.33.* by experience: (*n*) Meate, drinke, and  
*Leuit. 26.26.* cloathing, being void of heate and life,  
*Mat. 4.4.* could not preserue the life of man, vnlesse  
 there were a *speciall providence* of God to  
 gine vertue vnto them.

Q. How is this one God distingui-  
 shed?

*Ioh. 5.7.* A. (*o*) Into the *Father*, which beget-  
*Mat. 3.16.* teth the Sonne: into the *Sonne*, who is be-  
*17.* gotten of the Father: into the (*p*) *holy*  
*Ioh. 15.26.* *Ghost*, who proceedeth from the Father  
 and the Sonne.

*The second Principle expounded.*

Q. Let vs now come to our selues,  
 and first tell me what the naturall estate of  
 man is?

*Eph. 2.1.* A. Euery man is by nature (*q*) dead in  
*Tim. 5.6.* sinne, as a lothsome carrion, or as a dead

corps lying rotting and stinking in the graue, hauing in him the feede of all sins.

Q. What is sinne?

A. Any <sup>r</sup>breach of the Law of God, <sup>r</sup>Ioh.3.4.  
if it be no more but the least want of that <sup>Rom.7.7.</sup>  
which the Law requireth. <sup>Gal.3.10.</sup>

Q. How many sorts of sinnes are there?

A. Sinne is <sup>r</sup>either the corruption of <sup>r</sup>Gal.3.9.  
nature, or any euill actions that proceede <sup>Psal. 51.5.</sup>  
of it, as fruits thereof.

Q. In whom is the corruption of nature?

A. In all men, <sup>r</sup>none excepted. <sup>r</sup>Rom.3.10.

Q. In what part of man is it?

A. In euery <sup>u</sup>part both of body and <sup>u</sup>Gen.6.5.  
soule, like as a leprosie that runneth from <sup>I Thes.5.23</sup>  
the crowne of the head, to the soale of the  
foote.

Q. Shew mee how euery part of man is corrupted with sinne?

A. First, in the <sup>x</sup> minde, there is no- <sup>x</sup> I Cor. 2.  
thing but ignorance and blindnesse con- <sup>Rom.8.5.</sup>  
cerning heauenly matters. Secondly,  
<sup>y</sup> the conscience is defiled, being al- <sup>y</sup> Tit.1.15.  
waies either benumbed with sin, or else <sup>Eph.4.18,</sup>  
turmoiled with inward accusatiours and <sup>19.</sup>  
terroures. Thirdly, <sup>z</sup> the will of man on- <sup>z</sup> Phil.2.13  
ly willeth and lusteth after euill. Fourth- <sup>Iob 15.16.</sup>

*a* Gal. 5. 24. ly, the (*a*) affections of the heart, as loue, ioy, hope, desire, &c. are moued and stirred to that which is euill to imbrace it: & they are neuer stirred vnto that which is good, vnlesse it be to eschew it. Lastly, the (*b*) members of the body are the instruments and tooles of the mind for the execution of sinne.

*b* Rom. 6.  
19.

Q. What bee those euill actions that are the fruits of this corruption?

*c* Gen. 6. 5.

A. Euill (*c*) thoughts in the minde, which come either by a mans owne conceiuing, or by suggestion of the deuill: (*d*) euill motions and lusts stirring in the heart, and from these arise euill workes and deedes when any occasion is giuen.

*d* Ioh. 13. 2.  
*A* ct. 5. 3.

Q. How commeth it to passe, that all men are thus defiled with sinne?

*c* Rom. 5.  
12. and 18.  
19.  
Gen. 3.

A. By (*e*) *Adams* infidelity and disobedience, in eating the forbidden fruit: euen as we see great personages by treason do not onely hurt themselues, but also stain their blood, and disgrace their posteritie.

Q. What hurt cometh to man by his sinne?

A. <sup>f</sup> Hee is continually subiect to the curse of God in this life time, in the end of his life, and after this life.

Q. What

Q. What is the curse of God in this life?

A. In the *g* body, diseases, aches, paines: in the soule, blindnesse, hardnes of heart, horror of conscience: in goods, hinderances and losses: in name, ignominy and reproch: Lastly, in the whole man, *bondage* vnder Satan the Prince of darknes. g Deu. 28.  
21, 22, 27.  
65, 66, 97,

Q. What manner of bondage is this?

A. This (*h*) *bondage* is when is a man is the slave of the diuell, and hath him to raigne in his heart as his god. h Heb. 2. 14.  
Eph. 2. 2.  
2 Cor. 4. 4.  
Luk. 11. 21.

Q. How may a man know whether Satan be his god, or not?

A. He may know by this: if hee giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he (*i*) take delight in the euill *mo- tions* that Satan puts in his heart, and doo fulfill the *lusts* of the diuell. i Ioh. 8. 44.  
1 Ioh. 3. 8.

Q. What is the curse due to man in the end of this life?

A. (*k*) Death, which is the separation of body and soule. k Rom. 5. 12

Q. What is the curse after this life?

A. (*l*) Eternall damnation in hell fire, whereof euery man is guiltie, and is in as l Gal. 3. 10.  
Rom. 3. 19.

great

great danger of it, as the traytour apprehended is in danger of hanging, drawing and quartering.

*The third Principle expounded.*

Q. If damnation bee the reward of sinne, then is a man of all creatures most miserable. A dog or a toad, when they dye, all their misery is ended: but when a man dyeth, there is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliuerance: but God hath shewed his mercy in giuing a *Sauour* to mankinde.

Q. How is the Sauour called?

<sup>m</sup> Mat. I. 21.

A. <sup>m</sup> Iesus Christ?

Q. What is Iesus Christ?

<sup>n</sup> Heb. 2. 16.

Ioh. I. 14.

<sup>o</sup> Heb. 5. 7.

Mat. 13. 32.

A. The <sup>n</sup> eternall Son of God, made man in all things, euen <sup>o</sup> in his *infirmities* like other men, saue onely in sinne.

Q. How was hee made man voide of sinne?

<sup>p</sup> Mar. I. 18.

A. He was <sup>p</sup> conceived in the wombe of a *Virgin*, and *sanctified* by the Holy Ghost at his conception.

Q. Why must our Sauour bee both God and man?

<sup>a</sup> I Tim. 2.

5, 6.

A. He <sup>a</sup> must be a man, because man had sinned, and therefore a man must die

ly for sin, to appease Gods wrath: he must  
be God, to sustaine and vphold the man-  
hood, to ouercome and vanquish death.

Q. What be the offices of Christ to  
make him an all-sufficient Sauour?

A. (r) He is a Priest, a Prophet, a King. <sup>r Psal. 45. 7.</sup>

Q. Why is he a Priest?

<sup>Luke 4. 18.</sup>

A. To worke the meanes of saluation  
in the behalfe of man-kind.

<sup>Deut. 18. 15</sup>

<sup>38.</sup>

<sup>Luke 1. 33.</sup>

Q. How doth he worke the meanes of  
saluation?

<sup>Psal. 110. 2.</sup>

A. (s) First, by making *satisfaction* to his  
Father for the sinne of man: secondly, by  
making *intercession*.

<sup>f Mat. 20. 28</sup>

<sup>Heb. 7. 25,</sup>

<sup>26.</sup>

Q. How doth he make satisfaction?

A. By two meanes: and the first is by  
offering a *sacrifice*.

Q. What is this sacrifice?

A. (t) Christ himselfe as he is man  
consisting of body and soule.

<sup>t Esa. 53. 10</sup>

Q. What is the (u) Altar?

<sup>u Apoc. 8. 3.</sup>

A. Christ as he is God, is the *Altar* on  
which he sacrificed himselfe.

<sup>Heb. 13. 10.</sup>

Q. Who was the Priest?

A. None (x) but Christ, and that as he  
is both God and man.

<sup>x Heb. 5. 5, 6</sup>

Q. How oft did he sacrifice himselfe?

A. Neuer but (y) once.

Q. What death did he suffer, when he

<sup>Heb. 9. 28.</sup>

sacri-

sacrificed himselfe.

x Esa. 53. 5.  
Ioh. 12. 27.  
Reu. 19. 16.  
Luk. 22. 44.

A. A death vpon the crosse, peculiar to him alone: for<sup>x</sup> besides the separation of soule and body, he felt also the *pangs* of *hell*, in that the whole wrath of God, due to the sinne of man, was powred forth vpon him.

Q. What profit commeth by his sacrifice?

a Heb. 9. 26.

A. Gods<sup>a</sup> wrath is appeased by it.

Q. Could the sufferings of Christ, which were but a short time, counteruaile euerlasting damnation, and so appease Gods wrath?

b Aēt. 20.  
28.

z Cor. 5. 15.

A. Yea: for seeing Christ suffered, <sup>b</sup> God suffered, though not his Godhead: and that is more then if all men in the world had suffered for euer.

Q. Now tell mee the other meanes of *satisfaction*?

A. It is the perfect *fulfilling of the law*.

Q. How did he fulfill the law?

c I Cor. 1.

30.

Rom. 3. 25.

3 Cor. 5. 21.

d Rom. 5. 1.

Rom. 4. 9.

A. By his *perfect righteousness* which consists of two parts: the first, the *integrity and purenes* of his humane nature: the other, <sup>d</sup> his *obedience* in performing all that the law requireth.

Q. You haue shewed how Christ doth make *satisfaction*, tell mee likewise



how doth he make *intercession*?

A. Hee alone doth continually (*d*) appear before his Father in heauen, making the faithfull and all their prayers acceptable vnto him, by applying of the merits of his owne perfect *satisfaction* to them.

Q. Why is Christ a Prophet?

A. To (*e*) *reueale* vnto his Church the way and meanes of saluation: and this hee doth outwardly by the ministry of his word, and inwardly by the teaching of his holy Spirit.

e Ioh. 6. 45.  
Math. 3. 17.

Q. Why is he also a King?

A. That (*f*) he might *bountifully bestow* vpon vs and *conuey* vnto vs all the foresaid meanes of saluation.

f Esa. 9. 7.

Q. How doth he shew himselfe to be a King?

A. In s that being *dead* and *buried*, he *rose from the graue*, quickned his dead body, *ascended* into heauen, and now *sitteth at the right hand* of his Father, with full power and glory in heauen.

g Act. 10. 40  
Eph. 4. 8.  
Act. 1. 9.

Q. How else?

A. In <sup>h</sup> that he doth continually *inspire* and direct his seruants by the diuine power of his holy Spirit, according to his holy Word.

h Esa. 9. 7.  
and 30. 21.

Q. But

Q. But to whom will this blessed King communicate all these meanes of saluation?  
on?

i Mat. 20. 16

Ioh. 1. 11.

2 Ioh. 2. 2.

A. He (*i*) offereth them to many, and they are *sufficient* to saue all mankind: but all shall not be saued thereby, because by faith they will not receiue them.

*The fourth Principle expounded.*

Q. What is faith?

k Ioh. 1. 11.

and 6. 35.

Gal. 3. 7.

Col. 2. 12.

A. Faith is a (*k*) wonderfull grace of God, by which a man doth apprehend and apply Christ and all his benefits vnto himselfe.

Q. How doth a man apply Christ vnto himselfe, seeing wee are on earth, and Christ in Heauen?

1 2 Cor. 1.

20, 22.

Rom. 8. 19.

A. This<sup>l</sup> applying is done by *assurance*; when a man is verily perswaded by the holy Spirit, of Gods fauour toward himselfe *particularly*, and of the forgiuenesse of his owne finnes.

Q. How doth God bring men truely to beleue in Christ?

A. First he prepareth their hearts that they might be capable of faith; and then he worketh faith in them.

Q. How doth God prepare mens hearts?

ezc. 11. 19

Hol. 6. 1, 2.

A. <sup>m</sup> By bruising them, as if one would breake an hard stone to powder: and

this is done by *humbling* them.

Q. How doth God humble a man?

A. By working in him a sight of his finnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the (n) morall law: the summe <sup>n Rom. 18.</sup>  
whereof is the tenne Commandements. <sup>and 7.7,8.</sup>

Q. What sins may I finde in my selfe by them?

A. Tenne.

Q. What is the first?

A. (a) To make something thy God a Com. I.  
which is not God, by fearing it, louing it,  
and so trusting in it more than in the true  
God.

Q. What is the second?

A. (b) To worship false gods, or the true b II.  
God in a false manner.

Q. What is the third?

A. (c) To dishonour God, in abusing c III.  
his titles, words, and workes.

Q. What is the fourth?

A. (d) To breake the Sabbath, in doing d IIII.  
the workes of their calling, and of the  
flesh, and in leaning vndone the workes of  
the Spirit.

Q. What be the fixe latter?

A. To doe any thing that may hinder e V.  
thy neighbours (e) dignity, (f) life, (g) cha- f VI.  
stity, g VII.

h VIII.  
i IX.  
k X.

stity, <sup>h</sup> wealth, good <sup>i</sup> name, <sup>k</sup> though it be but in the secret thoughts and motions of the heart, vnto which thou giuest no liking or consent.

Q. What is sorrow for sinne?

IA& 1. 37,  
38.

Cant. 5. 4.

m I Tim. 1.

15.

Luk. 15. 21.

Ezra. 9. 6, 7.

A. It is <sup>l</sup> when a mans conscience is touched with a liuely feeling of Gods displeasure for any of these sinnes, <sup>m</sup> in such wise that he vtterly despaires of saluation in regard of any thing in himselfe, acknowledging that hee hath deserued shame and confusion eternally.

Q. How doth God worke this sorrow?

A. By the terrible curse of the law.

Q. What is that?

n Gal. 3. 10.

A. He <sup>n</sup> which breakes but one of the commandements of God, though it bee but once in all his life time, and that onely in one thought, is subiect to, and in danger of eternall damnation thereby.

Q. When mens hearts are thus prepared, how doth God ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seeds of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the

burden of his sins (o) doth acknowledge o Esa. 55. 1.  
and feelee that he stands in great need of Ioh. 7. 27. 1  
Christ. Luke 1. 33.

Q. What is the second?

A. An (p) hungry desire and a longing p Matth. 5. 4  
to be made partaker of Christ and all his Reu. 21. 66.  
merits.

Q. What is the third?

A. A (q) flying to the throne of grace q Heb. 4. 16.  
from the sentence of the law pricking  
the conscience.

Q. How is it done?

A. By <sup>r</sup> praying, with sending vp loud r Luke 15.  
cries for Gods fauour in Christ, in the 18, 19.  
pardoning of sins: and with feruent per- Mat. 15. 12,  
seuerance herein, till the desire of the 23, &c.  
heart be granted. Act. 8. 22.  
2 Cor. 12. 8.

Q. What followeth after this?

A. God then <sup>r</sup> according to his mer- r Matth. 7. 7  
cifull promise, lets the poore sinner feelee Esa. 65. 24.  
the assurance of his loue wherewith hee Iob 33. 26.  
loueth him in Christ, which assurance is  
a liuely faith.

Q. Are there diuers degrees and mea-  
sures of true faith?

A. <sup>r</sup> Yea. r Rom. 1. 17

Q. What is the least measure of true Luke 17. 5.  
faith that any man can haue?

A. When a man of an humble spirit;

u Esa. 43. 2. by reason of the (u) littlenes of his faith,  
 Mat. 17. 20. doth not yet *feele* the assurance of the  
 Luke 17. 5. forgiuenes of his sins, & yet he is perswa-  
 ded that they are pardonable; and there-  
 fore he desireth that they should be par-  
 doned, and with his heart prayeth to God  
 to pardon them.

Q. How do you know that such a man  
 hath faith?

x Rom. 8. 25, 26. A. These (x) *desires* and *prayers* are testi-  
 Gal. 4. 6. monies of the Spirit, whose property it  
 Matth. 5. 6. is to stirre vp a *longing* and a *lusting* after  
 heavenly things, with *sighes* and *groanes*  
 y Rom. 8. 9. for Gods fauour and mercy in Christ. (y)  
 Eph. 3. 17. Now where the Spirit of God is, there is  
 Christ dwelling: and where Christ dwel-  
 leth, there is true faith, how weake soe-  
 uer it be.

Q. What is the greatest measure of  
 faith?

a Rom. 8. 38, 39. A. When a man daily increasing in  
 Cant. 8. 6, 7. faith, comes to bee *a fully perswaded* of  
 Gods loue in Christ towards himselve  
 b 2 Tim. 4. 7, 8. *particularly*, and of the forgiuenes of his  
 Psal. 23. 6. owne sinnes.

Q. When shall a Christian heart come  
 to this full assurance?

A. Not (b) at the first, but in some con-  
 tinuance of time, when hee hath beene  
 well

well practised by repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnesse of perswasion, which is the ripenesse and strength of faith. *Rom. 4. 19. 20. 21.*

Q. What benefits doth a man receiue by faith in Christ?

A. Hereby hee is *iustified* before God, and sanctified. *1. Cor. 1. 30. Act. 15. 9. Rom. 4. 3.*

Q. What is this, to be *iustified* before God?

A. It comprehendeth two things: the first, to be cleared from the *guiltinesse* and *punishment* of sinne: the second to be accepted as perfectly righteous before God. *Rom. 8. 33.*

Q. How is a man cleared from the guiltinesse and punishment of his finnes?

A. By Christs sufferings and death vpon the crosse. *Col. 1. 22. 1. Pet. 2. 24. 1. Ion. 1. 7.*

Q. How is he accepted for righteous before God?

A. By the righteousness of Christ imputed to him? *1. Cor. 5. 21.*

Q. What profit comes by being thus iustified?

A. Hereby and by no other meanes in the world, the beleeuer shall be accep- *Rom. 5. 17. Apoc. 21. 17.*

ted before Gods Iudgement seat, as *worthy* of eternal life by the *merits* of the same righteousness of Christ.

Q. Doe not good workes then make vs *worthy* of eternall life?

A, No: For God, who is perfect righteousness it selfe, will find in the best workes we doe, more matter of damnation then of saluation: and therefore <sup>k</sup> we must rather condemne our selues for our good workes, then looke to bee iustified before God thereby.

<sup>k</sup> Pt. 143. 2.  
Esa. 64. 6.  
Iob 9. 3.

Q. How may a man know that hee is iustified before God?

A. He neede not ascend into heaven to search the secret counsell of God: <sup>1</sup> but rather descend into his owne heart to search whether *he be sanctified* or not.

<sup>1</sup> Rom. 8. 1.  
Ioh. 13. 9.

Q. What is it to be sanctified?

A. It comprehendeth two things: the first, to bee purged from the *corruption* of his owne nature: the second, to be indued with inward righteousness.

Q. How is the *corruption* of sinne purged?

A. By the <sup>m</sup> *merits* and *power* of Christs death, which being by faith applied, is as a <sup>n</sup> *corrasive* to abate, consume, & weaken the power of all sinne.

<sup>m</sup> Rom. 6. 4

<sup>n</sup> 1 Pet. 4. 1

O. How



Q. How is a man indued with inherent righteousness?

A. Through the <sup>9</sup> vertue of Christs resurrection: which beeing applied by faith, is as a *restorative* to renew a man that is dead in sin, to newnes of life. Ro. 6. 5, 6. Phil. 3. 10.

Q. In what part of man is sanctification wrought?

A. In <sup>e</sup> every part of body and soule. 1 Thes. 5.

Q. In what time is it wrought?

23.

A. It is <sup>9</sup> begun in this life, in which the faithfull receive onely the *first fruits* of the Spirit, and it is not finished before the end of this life. q Rom. 8. 23. 2 Cor. 2. 5, 3.

Q. What graces of the Spirit do usually shew themselves in the heart of a man sanctified?

A. The *hatred* of sinne, and the love of righteousness. 1 Psal. 119. v. 111. 8. 40.

Q. What proceedes of them?

8. & 101. 3.

Rom. 7. 22.

1 Psal. 119.

57, 112.

A. *Repentance*, which is a settled purpose in the heart, with a carefull endeavour to leave all his sinnes, and to live a Christian life according to all Gods commandements.

Q. What goeth with repentance?

A. A continuall fighting and struggling against the assaults of a mans owne flesh, against the motions of the diuell, Gal. 5. 17. Eph. 6. 11, 12. 2 Tim. 4. 7, 8.

and the inticements of the world.

Q. What followeth after a man hath gotten the victory in any temptation or affliction?

¶ Rom. 5.

3, 4.

2 Cor. 1. 5.

A. (u) Experience of Gods loue in Christ, and so increase of peace of conscience, and ioy in the holy Ghost.

Q. What followeth if in any temptation he be overcome, and through infirmity fall?

¶ 2 Cor. 7.

8, 9.

Mat. 26. 75.

A. After a while (w) there will arise a *godly sorrow*, which is, when a man is grieved for no other cause in the world, but for this onely, that by his sinne he hath displeased God, who hath becne vnto him a most mercifull and louing Father.

Q. What signe is there of this sorrow?

¶ 1 Pet. 2. 19.

A. The true signe (x) of it is this, when a man can be grieved for the very *disobedience of God* in his euill word or deede, though he should neuer bee punished, and though there were neither heauen nor hell.

Q. What followeth after this sorrow?

¶ 2 Cor. 7.

11.

A. Repentance (y) *renewed afresh*.

Q. By what signes will this repentance appeare?

¶ 2 Cor. 7.

A. By (z) seuen. 1. A care to leaue the sinne into which he is fallen. 2. An

vtter condemning of himfelfe for it, with  
a crauing of pardon. 3. A great anger a-  
gainft himfelfe for his carelefneffe. 4. A  
feare left he fhould fall into the fame fin  
again. 5. A defire euer after to please  
God. 6. A zeale of the fame. 7. Reuenge  
vpon himfelfe for his former offence.

*The fifth Principle expounded.*

Q. What outward meanes muft wee  
vfe to obtaine faith, and all blessings of  
God which come by faith?

A. The preaching (a) of Gods Word, <sup>a Pro. 29. 18</sup>  
and the adminiftration of the Sacraments, <sup>Rom. 10. 14.</sup>  
and Prayer. <sup>Mar. 28. 19,</sup>

Q. Where is the Word of God to be  
found? <sup>20. 30</sup> <sup>2 Tim. 3. 16.</sup>

A. The whole Word of God, need-  
full to faluation, is fet downe in the holy  
Scriptures.

Q. How know you that the Scrip-  
tures are the Word of God, and not mens  
policies?

A. I am affured of it: firft (b) becaufe <sup>b Eph. 1. 12.</sup>  
the H. Ghost perfwadeth the confcience  
that it is fo. Secondly, I fee it by experi-  
ence: for the preaching of the (c) Scrip- <sup>c Heb. 4. 12.</sup>  
tures haue the power of God in them <sup>1 Cor. 14. 15</sup>  
to humble a man, when they are prea-  
ched,

ched, and cast him downe to hell, and afterward to *restore* and raise him vp againe.

Q. What is the vse of the Word of God preached?

d Rom. I. 17. A. First, it *breedeth*, & then it increa-  
2 Cor. 2. 16 seth faith in them which are chosen to  
Heb. 4. 2. saluation: but vnto them that perish, it is  
by reason of their corruption, an *occasion*  
of their further damnation.

Q. How must we heare Gods Word that it may be effectuell to our saluation?

e Jam. I. 19 A. We *e* must come vnto it with hun-  
A. 16. 14. ger-bitten hearts, hauing an appetite to  
Heb. 4. 2. the word; we must marke it with attenti-  
Esay 66. 2. on, receiue it by faith, submit our selues  
Luke 2. 51. vnto it with feare and trembling, euen  
Psa. 119. 11 then when our faults are reprocued: last-  
ly, wee must hide it in the corners of our  
hearts, that we may frame our liues and  
conuersation by it.

211 Q. What is a Sacrament?

f Rom. 4. 11 A. A *f* signe to present, a *seale* to con-  
Gen. 17. 11 firme, an *instrument* to conuey Christ  
Gal. 3. 1. and all his benefits to them that doe be-  
leeue in him.

Q. Why must a Sacrament represent the mercies of God before our eyes?

A. Because we are dull to conceiue and

to

to remember them.

Q. Why doe the Sacraments seale vnto vs the mercies of God?

A. Because we are full of vnbeliefe and doubting of them.

Q. Why is the Sacrament the instrument of the Spirit to conuey the mercies of God into our hearts?

A. Because we are like *Thomas*, wee will not beleue till we feele some measure in our hearts.

Q. How many Sacraments are there?

A. Two and no more: *Baptisme*, by which we haue our admission into the true Church of God, and the *Lords Supper*, by which we are nourished and preserued in the true Church after our admission.

Q. What is done in Baptisme?

A. (b) In the assembly of the Church the *covenant of grace* betweene God and the party baptized, is solemnely confirmed and sealed.

Q. In this couenant, what doth God promise to the party baptized?

A. (i) Christ, with all blessings that come by him.

Q. To what condition is the party baptized bound?

A. To (k) receiue Christ, and to repent of his sinnes.

g I Cor. 10. 1, 2, 3, 5.

h Act. 2. 38.  
Tit. 3. 5.  
Act. 22. 16.  
Mat. 28. 19.

i Gal. 5. 21.  
I Pet. 3. 21.

k Mat. 1. 5, 15, 16.

Q. What meaneth the *sprinkling* or *dipping in water*?

1 Pet. 12.

A. It (*i*) scales vnto vs remission of sins, and sanctification by the obedience and sprinkling of the blood of Christ.

Q. How commeth it to passe, that many, after their baptisme, for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in God, who keepes his couenants, but the fault is in themselves, in that they doe not keepe the condition of the couenant; to receiue Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

k Heb. 10. 20

1 Pet. 3. 21.

A. At (*k*) what time soeuer he doth receiue Christ by faith, though it bee many yeeres after, he shall then feele the power of God to regenerate him, and to worke all things in him, which hee offered in baptisme.

Q. How if a man neuer keepe the condition to which he bound himselfe in baptisme?

1 Deut. 23.

21, 22.

Eccles. 5. 4.

A. His damnation (*l*) shall be the greater, because hee breaketh his vow made to God.

Q. What is done in the Lords Supper?

A. The

A. The former couenant solemnly ratified in Baptisme, is renewed (*m*) in the Lords Supper, betweene the Lord himselfe and the receiuer. *1 Cor. 11. 23, 24, 25. & 12, 13.*

Q. What is the receiuer?

A. Euery one (*n*) that hath beene baptized, and after his Baptisme hath truly beleueed in Christ, and repented of his sins from his heart. *1 Cor. 11. 28, 31. Math. 5. 23, 24. Esa. 66. 2, 3.*

Q. What meaneth the bread and wine, the eating of the bread, and drinking of the wine?

A. These outward actions (*o*) are a second seale, set by the Lords owne hand vnto his couenant. And they doe giue euery receiuer to vnderstand, that as God doth blesse the bread and wine, to preserue and strengthen the body of the receiuer: so Christ apprehended and receiued by faith, shall nourish him, and preserue both body and soule vnto eternall life. *1 Cor. 10. 16, 17.*

Q. What shall a true receiuer feelee in himselfe, after the receiuing of the Sacrament?

A. P The increase of his faith in Christ, the increase of sanctification, a greater measure of dying to sinne, a greater care to liue in newnesse of life. *1 Cor. 10. 16, 17. & 11. 24.*

Q. What

Q. What if a man after the receiuing of the Sacrament neuer finde any such thing in himselfe?

A. He may well suspect himselfe, whether he did euer repent or not: and thereupon is to vse meanes to come to sound faith and repentance.

Q. What is another means of increasing faith?

A. Prayer.

Q. What is Prayer?

1 Ioh. 5. 14  
1 Tim. 2. 1  
Phil. 4. 6.

A. (r) A familiar speech with God in the name of Christ, (s) in which either we craue things needfull, or giue thanks for things receiued.

Q. In asking things needfull, what is required?

A. Two things, an earnest desire, and faith.

1 Mar. 11. 24

Q. (t) What things must a Christian mans heart desire?

A. Sixe things especially.

Q. What are they?

a Petition I  
b II.  
c III.  
d IV.

A. 1. (a) That he may glorifie God: 2. That (b) God may raigne in his heart; and not sin: 3. That (c) hee may doe Gods will, and not the lusts of the flesh: 4. d That he may rely himselfe on Gods prouidence for all the meanes of this tempo-



rall life: 5. <sup>e</sup> That he may be iustified and <sup>e</sup> V.  
be at peace with God : 6. <sup>f</sup> That by the <sup>f</sup> VI.  
power of God hee may bee strengthened  
against all temptations.

Q. What is Faith?

A. A. <sup>g</sup> perswasion, that those things <sup>g</sup> Amen.  
which we truely desire, God will grant  
them for Christs sake.

*The sixth Principle expounded.*

Q. After that a man hath led a short  
life in this world, what followeth then?

A. Death, which is the parting asunder  
of body and soule.

Q. Why doe wicked men and vnbe-  
leeuers die?

A. That their bodies may goe to the  
earth, and their (b) soules may be cast in- <sup>h</sup> Luke 16.  
to hell fire. <sup>22, 23.</sup>

Q. Why doe the godly die, seeing  
Christ by death hath overcome death?

A. They dyc for this end, that (i) their <sup>i</sup> Luk. 23. 43  
bodies may rest for a while in the earth, <sup>Act. 7. 60.</sup>  
and their soules may enter into heauen <sup>1 Thes. 4. 13.</sup>  
immediately. <sup>Heb. 2. 14.</sup>  
<sup>1 Cor. 15. 5.</sup>

Q. What followeth after death?

A. The day of Iudgement.

Q. What signe is there to know this  
day from other dayes?

A. <sup>k</sup> Heauen and Earth shall be consu- <sup>k</sup> 2 Pet. 3.  
med <sup>11, 12.</sup>

med with fire immediately before the  
comming of the Iudge.

Q. Who shall be Iudge?

A. Iesus Christ the Sonne of God.

Q. What shall bee the comming to  
Iudgement?

<sup>1</sup> 1. Theff. 4.  
16, 17. A. Hee shall come <sup>1</sup> in the clouds in  
great maiesty and glory, with infinite  
company of Angels.

Q. How shall a man be cited to iudge-  
ment?

<sup>m</sup> Mat. 24.  
31. A. At the <sup>m</sup> sound of the trumpet, the  
living shall bee changed in the twinkling  
of an eye, and the dead shall rise againe, e-  
uery one with <sup>n</sup> his owne body: and all  
shall be gathered together before Christ:  
<sup>1</sup> 1. Cor. 15.  
51, 52. and after this, the good shall bee seuered  
<sup>n</sup> Iob 19. 26. from the bad, <sup>o</sup> these standing on the left  
hand of Christ, the other on the right.

Q. How will Christ try and examine  
euery mans cause?

<sup>p</sup> Reu. 20. 12 A. The <sup>p</sup> bookes of euery mans doings  
Dan. 7. 10. shall be laid open, mens consciences shall  
be made either to accuse them, or excuse  
them, and euery man shall be tryed by the  
workes which he did in his life time, be-  
cause they are open and manifest signes  
<sup>q</sup> of faith or vnbeliefe.

<sup>1</sup> Iob 3. 18.  
and 5. 20.

Q. What sentence will hee giue?

A. He

A. He will giue a sentence of saluation <sup>1</sup> Matth. 25. to the elect and godly, but hee will pro- 34, 41. nounce sentence of damnation against vnbeleeuers and reprobates.

Q. What state shall the godly bee in after the day of Iudgement?

A. They shall continue for euer in the highest heauen in the presence of God, hauing full fellowship with Christ Iesus, and reigning with him for euer.

Q. What state shall the wicked be in after the day of Iudgement?

<sup>1</sup> Mat. 25. 34  
Apoc. 21. 8.

A. In eternall perdition and destruction in hell fire.

Q. What is that?

A. It stands in three things especial- <sup>1</sup> 2. Thess. 1. ly: 1. a perpetuall separation from Gods comfortable presence: 2. fellowship with the deuill and his angels: 3. an horrible pang and torment both of body and soule, arising of the feeling of the whole wrath of God, powred forth on the wicked for euer world without end; and if the paine of one tooth for one day be so great, endlesse shall be the paine of the whole man, body and soule for euer and euer. <sup>Esa. 66. 24. Apoc. 21. 8.</sup>

**F I N I S.**



AP 66

William Francis  
 Joseph Smith  
 Mathaniel R. Smith

CHRISTI-  
ANÆ PIETATIS  
PRIMA INSTITUTIO  
ad usum scholarum  
*Latine scripta.*

*Novell 12*

*K*



LONDINI,  
Apud Joannem Dailum.

Cum gratia & Privilegio  
*Regie Majestatis.*

1581.

*Will. Flob.*

*Mad. mag. n. f.*

*Novell 12*  
*K*  
*Regol. in by 20*